

THE LIBERATOR.

No Union with Slaveholders.

BOSTON, JUNE 2, 1854.

ANOTHER SIMS CASE IN BOSTON—SLAVE HUNTING DEFENDED AT THE POINT OF THE BAYONET—CIVIL LIBERTY PROSTRATE BEFORE MILITARY DESPOTISM—MASSACHUSETTS IN CHAINS, AND HER SUBJUGATION ABSOLUTE—THE DAYS OF 1776 RETURNED.

Since the Revolution of 1776, Boston has never witnessed such a popular excitement—the Commonwealth has never been so convulsed, through all the ramifications of society—as during the past week—and 'the end is not yet.' Our limits leave us no room for comments—no room to record a detail of what has transpired, to record which, in detail, would occupy a hundred columns. The facts must speak for themselves.

Pursuant to a warrant issued in this city on Wednesday, 21st inst., by United States Commissioner Edward G. Loring, authorizing the arrest of Anthony Burns, a negro, an alleged fugitive from the 'service and labor' of Charles F. Suttle, a merchant of Alexandria, Va., the United States Marshal apprehended, on the evening of that day, at the corner of Brattle and Court streets, the person named in the writ. Burns was noiselessly conveyed to the Court House, where he passed the night in the keeping of the Marshal. On Thursday morning, at nine o'clock, the United States Marshal made return of his doings to the Commissioner, who proceeded to investigate the case. Messrs. Seth J. Thomas and Edward G. Parker appeared as counsel for the claimant; and Messrs. Richard H. Dana, Jr., Charles M. Ellis and Robert Morris volunteered as counsel for the alleged slave. The official papers, embracing the customary powers of Attorney, &c., from the Court in Alexandria, having been read, Mr. Parker read the complaint.

UNITED STATES OF AMERICA: MASSACHUSETTS DISTRICT NO. 1.
To the Marshal of our District of Massachusetts, or to either of his Deputies.

In the name of the President of the United States of America, you are hereby commanded forthwith to apprehend Anthony Burns, a negro man, alleged now to be in your District, charged with being a fugitive from labor, and with having escaped from service in the State of Virginia, if he may be found in your precinct, and have him forthwith before me, Edward G. Loring, one of the Commissioners of the Circuit Court of the United States for the said District, then and there to answer to the complaint of Charles F. Suttle of Alexandria, in the said State of Virginia, merchant, alleging, under oath, that the said Anthony Burns, on the twenty-fourth day of March last, did, and for a long time prior thereto, had owed service and labor to him, the said Suttle, in the State of Virginia, under the laws thereof; and that while held to service there by said Suttle, the said Burns escaped from the said State of Virginia into the said State of Massachusetts; and that said Burns still owes service and labor to said Suttle in the said State of Virginia; and praying that said Burns may be restored to him, said Suttle, in the said State of Virginia, and that such further proceedings may then and there be had in the premises as may be law in such cases provided. Hereof fail not, and make due return of this writ, with your doings thereon, before me.

Witness my hand and seal, at Boston aforesaid, this twenty-fourth day of May, in the year one thousand eight hundred and fifty-four.
EDW. G. LORING, Commissioner.

UNITED STATES OF AMERICA, BOSTON, MASSACHUSETTS DISTRICT NO. 1, May 25, 1854.
Pursuant herewith, I have arrested the within named Anthony Burns, and now have him before the Commissioner within named, for examination.

WATSON FREEMAN, U. S. Marshal.

On Thursday morning, the prisoner was arraigned before Commissioner Edward G. Loring, in the U. S. Court Room, upon a complaint alleging that he 'owed service and labor' to Col. Charles F. Suttle, a merchant of Alexandria, Va., having clandestinely escaped therefrom on the 24th of March last, when he left Virginia for Massachusetts.

Messrs. Seth J. Thomas and Edward G. Parker appeared as counsel for the claimant, and Messrs. Richard H. Dana, Jr., and Charles M. Ellis volunteered as counsel for the prisoner. Sunday legal papers, tending to establish the claim, were exhibited to the Court; and, in addition, William Brent, a merchant of Richmond, testified to the ownership by Col. Suttle, and identified the prisoner as the human 'chattel.'

Mr. R. H. Dana, Jr., moved a postponement, on the ground that the prisoner was not prepared to make his defence.

Mr. Parker opposed the postponement, on the ground that the claimant was here from a distance. The slave, he said, was willing to go back.

C. M. Ellis, Esq., also argued in favor of postponement. He stated that a decision, in so important a case, should not be given until the fullest and fairest trial, and that they had a right to demand.

The prisoner having expressed his wish to have his trial postponed till he could obtain counsel, the Commissioner postponed the further consideration of the case until Saturday morning, at 9 o'clock.

The prisoner was then remanded into the custody of the U. S. Marshal.

During the day on Friday, Court Square was filled with a deeply excited and most anxious multitude, but no attempts were made to disturb the peace.

On Friday evening, at only a few hours' notice, an immense meeting of the citizens of Boston and vicinity was held in Faneuil Hall, (far beyond the capacity of the building)—the thrilling proceedings of which may be found in subsequent columns. George H. Russell, Esq., of Roxbury, presided—a series of spirited resolutions were responded to with thunders of acclamation—the most prominent speakers being Theodore Parker and Wendell Phillips, whose efforts were never matched by Patrick Henry and James Otis, and will become famous in the World's History of Freedom. While Mr. Phillips was earnestly discountenancing any contemplated violence that night, a person in the gallery cried out with a stentorian voice, 'that a large body of negroes were already storming the Court House, and attempting a rescue.' This made a general sensation, but some shouted, 'It is a sell,' while others hurried to Court Square—the greater portion of the audience retiring in a quiet and orderly manner, apparently giving credit to the reported attack.

Entering upon the Eastern Avenue, in the space of a minute or two, several hundred people had collected, and the officers in the building closed the doors. Presently there was a rush to the West side, and a crowd of several hundred persons was assembled upon the opposite sidewalk. Several heads appeared from the windows in the third story, from one of which two pistols were discharged in quick succession.

This seemed to exasperate the crowd most intensely, and a rush was made to the door. Finding that it would not yield readily, a piece of joint about ten feet long, seven inches wide, and two inches thick, was procured, and with it some six or eight strong men soon battered down the door. The menials of the kidnapper, inside, all armed to the teeth, made a desperate resistance in the entry way, with clubs and cutlasses, and, just at this juncture, a dozen policemen from the Centre Watch House, arrived upon the ground, and, in a few moments arrested several persons, and took them to the Watch House. While thus engaged, several pistol shots were heard in the entry, by those outside, one of which, it was afterwards ascertained, had resulted in the death of one of the hired assassins of Liberty, in the employ of the kidnappers, named James Batchelder. It is questionable whether he lost his life by design or misapprehension, as the entry was quite dark. The assault had no connection whatever with the Faneuil Hall meeting, and was the act of some half dozen impulsive and unreasoning persons, without plan or system of any kind.

After the arrests had been made, the crowd, although excited, remained quiet, but a few elements were left.

duced by the arrival of a military company. The Boston Artillery, Capt. Evans, were in the streets, for their usual drill. When they marched on Court Street, the crowd at once supposed them to be the U. S. Marines, come to preserve order, and they were at once saluted with hisses, groans and other marks of derision. Capt. Evans, seeing an excited crowd, and not knowing anything of the disturbance, immediately marched his company down the west side of the Court House, and halted in the square, the crowd giving way. When the cause of the appearance of the company was explained, the crowd gave them three cheers, and the company retired to their armory, and were dismissed.

By order of the Mayor, the Boston Artillery and the Columbian Artillery were ordered out, and about midnight they took quarters in the City Hall, where they remained during the night, without further orders.

A force of officers was detailed for duty during the night, outside the Court House, and, throughout the whole evening and night, an additional strong force was inside, fully armed, and prepared for any emergency.

About midnight, a steamer was sent to Fort Independence, with an order from the Marshal for the troops at that port to come to the city equipped for service, and at an early hour on Saturday, they were marched up State street, and quartered in the upper rooms of the Court House. Orders were also sent for the marines at the navy yard to come over, and a detachment of fifty men, most of them foreigners, were marched over in obedience to the summons; and shortly after, several companies of uniformed militia appeared upon the ground, and were afterwards quartered in various places in the vicinity.

The Mayor remained at the Police Office all night, as that was the nearest point of information.

During Saturday forenoon, a crowd of persons, numbering at different times from two to three thousand persons, were assembled in the square about the Court House. No demonstration of violence was made, but several young men were arrested for making a noise, and for using language calculated to excite disorder. The Mayor appeared upon the steps of the Court House, about eleven o'clock, and briefly addressed the crowd. He expressed regret at the assemblage, and warned the multitude, as good and peaceable citizens, to quietly go to their own homes, at the same time adding that a sufficient force was in readiness to preserve the public peace; and that, at all hazards, the laws of the city, the laws of the State, and the laws of the United States should be maintained.

At 11 o'clock, on Saturday morning, the examination of the fugitive was resumed before Commissioner Loring. Burns is a good looking negro, about 30 years of age, and carries upon his person the marks and scars inflicted upon him by his brutal master, who are told by a Virginia gentleman, who has known him for years, bears the reputation of being the most inhuman master in the county, in which he resides. Burns was brought into Court, handcuffed and guarded by five desperate look fellows, all of whom were armed with revolvers, the handles of which protruded from the pockets of their coats. The passage-ways were all strongly guarded by the U. S. marines, and files of soldiers occupied all the stairs.

Seth J. Thomas and E. G. Parker, Esq., appeared as counsel for the claimants, and Richard H. Dana, Jr., and Charles M. Ellis, Esq., for the fugitive, who asked for a further delay, for the purpose of preparing the case. This was strenuously resisted by the opposite counsel, on the ground that the law required the proceedings to be summary.

The Commissioner decided that the request for delay was reasonable, and he adjourned the hearing until Monday, at 11 o'clock.

In the Police Court, at about two o'clock on Saturday afternoon, the nine alleged rioters were brought up for examination. They had, up to that hour, been kept in the Watch-house, and were then escorted over by a full guard of watchmen.

The complaint alleges that Albert G. Brown, Jr., John J. Roberts, Henry Howe, Martin Stowell, John Thompson, Walter Finney, John Wesley, Walter Bishop and Thomas Jackson, (the last four colored,) did, on the 20th inst., assault James Batchelder with a pistol, and him, said Batchelder, did kill and murder.

The complaint was signed by Luther A. Ham, Deputy Chief of Police, and he moved that the case be postponed till Thursday, as it was not yet ascertained what witnesses could be obtained.

Charles G. Davis and J. A. Andrew, Esqs., who appeared for the defence, wished the examination to take place immediately; but the Court would not allow that. Mr. Davis suggested that, as some of the parties were arrested previous to the assault upon Batchelder, they could not be held responsible for the murder.

Mr. Ham replied that the parties were acting in concert, for a mutual purpose.

The Court said that no action could be taken in relation to discriminating between the parties now, and postponed the hearing till 11 o'clock next day, Tuesday forenoon, intimating that if the government were not ready, there would be a further postponement.

The parties were then committed to jail, without bail, to await the time for examination.

After the above examination, a man by the name of John Morrison was brought in on the same charge, as implicated with the above party, and committed without bail on Tuesday, at 11 o'clock.

On Tuesday, the accused were again brought before the Police Court. Geo. P. Sanger, District Attorney, appeared for the Government; and G. F. Farley, C. G. Davis, J. A. Andrew, M. H. Smith and Robert Morris for the defence. After considerable discussion, the case was postponed to Friday next.

George Palmer, one of the persons arrested in Court Square, on Saturday forenoon, has been committed to jail charged with assaulting an officer.

A post mortem examination of the body of Mr. Batchelder was held on Saturday, and it was ascertained that he was not shot, but stabbed, the wound being six inches deep. It is stated that when he was wounded, he exclaimed, 'I am stabbed.'

Besides those previously mentioned, the following persons have been arrested: John C. Crier, Lewis Osgood, James Bellows, Thomas Forreth, Charles H. Crier, James Cunningham and Joseph Brown.

While Wm. C. Fay, Esq., was conversing with a prisoner, on Saturday, his remarks excited the ire of a stout negro named Wilson Howell, who struck Mr. Fay. Officers Tarleton and Cook, who had been watching his movements, immediately arrested him, when a violent struggle ensued. Wilson drew a dirk knife, but the officers wrested it from him, and succeeded in conveying him to the Centre Watch House, and subsequently to jail. He seized Mr. Tarleton by the throat, and did not release his grasp till he reached the Watch House.

About half-past 7 o'clock on Saturday evening, the Cadets, Col. Anson, were drawn up into line in Court Square, and Mayor Smith being introduced to the company, made a brief and very efficient speech, expressing his confidence in their efficiency and honesty of purpose, and remarking on the orderly spirit generally manifested by the citizens.

There were apprehensions of violent attacks upon the houses of Wendell Phillips and Theodore Parker on Saturday night. Every preparation was made for the suppression of disorder, but none occurred.

At 9 o'clock the New England Guards, 40 guns, Capt. Henshaw, came on duty and quartered at City Hall. It was stated that the Light Guard were in their armory. The Cadets were quartered at the Albion. Sergeants' Guards of the Light Dragoons and Lancers were at their armories. Orders were given that, in case of any outbreak, the military should report to General Edmands.

On Sunday, the most perfect order was observed, but Court Square was the centre of curiosity, and thousands visited the spot during the day and evening, the whole city being deeply moved.

On Sunday forenoon, the following request was placed on each pulpit of Boston and vicinity:—

'Anthony Burns, now in prison, and in danger of being sent into slavery, most earnestly asks your prayers, and those of your congregation, that God would remember him in his great distress, and deliver him from his peril.'

From Rev. Mr. Grimes and Deacon Pitts, at Burns's special request.

This request was very generally complied with, and in some instances very earnestly.

The city was comparatively quiet on Monday. The Chief of Police caused ropes to be stretched across the avenues to Court Square, and all persons not having business within were excluded. There was, however, a considerable collection of people in Court-street during the day, but there was no attempt at disturbance.

At a quarter past 12 M., a deputation of the friends of liberty from Worcester, about three hundred in number, marched into Court Square in procession, two by two. The appearance of this body of men from the rural districts created some excitement among the city men, who cheered them with a will. It also excited some sensation in the Court room, but no act of violence was committed.

The Worcester delegation held a meeting at the lower hall of the Tremont Temple, Dr. Martin, of Worcester, presiding, where speeches were made by W. L. Garrison, S. P. Hanson, and others.

During the afternoon, the silk banner of the delegation, having upon it this inscription:—'Worcester Freedom Club—Warm Hearts and Fearless Souls—True to the Union and Constitution'; and on the reverse:—'Freedom National—Slavery Sectional; Liberty, Equality, Fraternity!';—having thereon the figure of the Goddess of Liberty—while being exhibited in Court Square, was audaciously seized and carried off by the Police. Also two placards to this effect:—'Shall Freedom or Slavery Triumph? Let Massachusetts Speak! Surely, this is a Russian despotism!'

Subsequently, the Worcester delegation demanded their banner, and it was restored. It was again exhibited, but quickly torn down.

The following official notice was placed throughout the city:—

TO THE CITIZENS OF BOSTON.

CITY HALL, BOSTON, May 27, 1854.
Under the excitement that now pervades the city, you are respectfully requested to co-operate with the Municipal authorities in the maintenance of peace and good order.

The laws must be obeyed, let the consequences be what they may.

J. V. C. SMITH, Mayor.

At a meeting of the Mayor and Aldermen, Alderman Williams offered the following order:—

That his Honor the Mayor be and he is hereby instructed, to notify Hon. Peleg Sprague, Judge of the District Court of the United States, to discontinue the use of the Court House, in Court Square, as the place of confinement for any fugitive slave, and that he also be directed to order the United States Marines, now stationed in said building, to be removed from thence, so that the proceedings of the State Courts may not be interrupted, and that the same be attended to forthwith.

Alderman Williams, in offering the order, stated that he put it forth as a peace measure, and thought that the trial of the fugitive should be held at the Navy Yard, Charleston.

A few remarks were made by other members of the Board, when the vote was taken on the passage, which resulted as follows:—Yeas—Aldermen Williams, Washburn, Allen, Hayes—Aldermen Dunham, Munroe, Drake, and his Honor the Mayor.

The Washington Union says that the President has telegraphed to the U. S. Marshal at Boston, saying that his conduct in the matter of the slave case was fully approved by the Government, and that the law must be enforced.

The Commonwealth of Monday afternoon had the following special despatch:—

New York, May 29, 1854. Brothers and Citizens of Boston:—I deliver not the oppressed into the hands of the oppressor! 'Liberty or death!'

MANY CHRISTIANS OF NEW YORK.
During this protracted trial, the Vigilance Committee have been in constant session, 'leaving no stone unturned,' and exerting themselves to the utmost to baffle the slave hunter, and deliver the prey out of his hand. They have spared no expense nor labor.

FUGITIVE OF THE VICTIM OF FRIDAY NIGHT.
The funeral of James Batchelder, who was killed in defending slave-catchers on Friday night, took place from Charleston on Sunday afternoon. There were but few persons present, except the immediate friends of the family.

The following is the form of the condition on which the sum of \$1200 was subscribed for the purchase of Burns, on Saturday night:—

BOSTON, May 27th, 1854.
We, the undersigned, agree to pay Anthony Burns, or order, the sum set against our respective names for the purpose of enabling him to obtain his freedom from the United States Government, in the hands of whose officers he is now held as a slave.

Col. Suttle having backed out, the following placard was posted about the city:—

'The man issued to be bought! He is still in the slave and in the Court House! The kidnapper agreed, both publicly and in writing, to sell him for twelve hundred dollars. That sum was raised by eminent Boston citizens, and offered him. But he then claimed that the bargain was broken off! The kidnapper breaks his agreement, although the U. S. Commissioner advised him to keep it. Be on your guard against his lies. Watch the slave pen. Let every man attend the trial.'

Also, the following:—

Fellow-Citizens of Massachusetts! Read and Consider! At Saturday night the Kidnapper's Counsel, (Seth J. Thomas and Edward G. Parker,) drew up a paper stating, 'that the person named Anthony Burns, now here claimed as a slave, will be sold by his alleged master for a sum certain, to wit: twelve hundred dollars.' Saturday night, the money was tendered by Rev. Mr. Grimes and Hamilton Willis, Esq. The kidnapper's counsel with Messrs. Grimes and Willis, went to the office of Commissioner Loring. They all went to the Marshal's office, to execute the documents, where they met Hallett and the Marshal, who purposely delayed operations until after 12 o'clock, when the deed could not be legally done. The counsel and the Commissioner agreed to meet Mr. Grimes at 8 o'clock, Monday morning, execute the documents, and release the man. This (Monday) morning, at 8 o'clock, they were waiting on, at the Marshal's office, by Mr. Grimes. The kidnapper refused to sell the man at any price, and now declares that he will take his slave back to Virginia!

Monday morning, May 29, 1854.

The following was also placarded:—

THE FUGITIVE SLAVE—TO THE PUBLIC. Anthony Burns, the alleged fugitive, this morning stated to us that he was arrested upon the false charge of robbing a jeweller's shop! That the statement that he wished, or is willing to return to slavery, is a LIE!

That he never so stated to any person. He has given every full power, under his own hand and seal, to act as his attorney, and has requested us to do everything in our power to save him from going back to slavery.

(Signed) COFFIN PITTS, WENDELL PHILLIPS.

The trial of the alleged fugitive was continued from day to day, until Wednesday afternoon—when, all the evidence on both sides having been heard, and the pleas of counsel made, the Commissioner postponed the delivery of his decision until Friday, at 9 o'clock. THIS DAY, therefore, is to determine the fate of the victim; perchance, the destinies of millions. Boston has known no day equal to it in her eventful history.

It is extensively hoped and believed that decision will be favorable to poor Burns. In the indictment, it is averred that he escaped from Virginia on the 24th of March last. Several witnesses for the defence unequivocally testified that he had been employed in Boston, at different times, from the 4th to the 10th of March. No evidence was adduced to offset this. Legally, there-

fore, Burns has a right to his discharge; morally, to send him into slavery, on any pretence, is to commit THE CRIME OF CRIMES.

Whatever may be the result, let it transpire in THE PRESENCE OF THE PEOPLE. Let them fill Court Square this morning, and there remain until Liberty or Slavery triumph. Gracious Heaven! is there to be any chance for the slave-hunter?

GREAT MEETING IN FANEUIL HALL.

SPEECHES OF WENDELL PHILLIPS AND THEODORE PARKER.

On Friday evening, Faneuil Hall was filled to overflowing, with the people of Boston and vicinity, to consider what steps should be taken to save Massachusetts from the disgrace of having a man who claimed the protection of her laws, taken by violence from her metropolis, and consigned to perpetual slavery. So intense was the feeling of the community, that multitudes who wished to get in were unable to find room.

The meeting was called to order at half past 7 o'clock, by S. E. Sewall, Esq., and the following persons were chosen officers of the meeting:

President—GEORGE R. RUSSELL, Esq., of Roxbury.
Vice Presidents—Samuel G. Howe, Wm. B. Spooner, Francis Jackson, Timothy Gilbert, Rev. Mr. Grimes, of Boston; Francis W. Bird, of Walpole; Albert G. Brown, of Salem; Gershon B. Weston, of Duxbury; T. W. Higginson, of Worcester; Charles Ellis, of Roxbury; Samuel Wales, Jr., Samuel Downer, Jr.
Secretaries—William L. Bowditch and Robert Morris, of Boston.

Mr. Russell made an effective address upon taking the chair. He said, among the contingencies to which a man is liable, he should have said, yesterday, the last was, that he should be asked to preside over a meeting to consider the arrest of a fugitive slave in Boston. Only the day before, he had said that a fugitive slave would never be arrested in and taken from Boston. He was mistaken in that; God grant that he might not be in the whole. The boast said to have been made by a slaveholder, that he would count his slaves on Bunker Hill, will not be mere words if this thing is consummated. Slavery, he said, has thrown off the mask and avowed the object of making one great slave country here. We have yielded and yielded—until compromise has become concession, and concession has become a disgrace.

The question arises, whether the men of Boston, of New England, of Faneuil Hall, are slave catchers; whether they are willing to do what it debases a man at the South to do.

Law-enduring, law-loving New England has made sacrifices enough, but it is hoped that there will be an end to it when Haiti, Cuba, and other islands shall have become a part of the Union, and the area of freedom have been extended by voting in new slave States. There were days when there were almost incredible persecutions here; when the whipping-post, the pillory and the gallows waited continually for men of doubtful faith; but there were doubtless men who looked on with dislike, and hoped eternal justice might sweep it away, as it has, to remain in memory only, as the wonder and execration of posterity.

Thus will it be with our children, who shall yet look back on the great institution of to-day as a barbarity.

The meeting, he said, had been called without distinction of party, to protest against a great wrong, not to counsel violence. For himself, he had hoped to live and die in a free land, but the despotism of the Slave Power had become more and more intolerable, until it had come to this, that Massachusetts law and the Massachusetts Constitution, were powerless to protect citizens of our Commonwealth within her own borders. Mr. Russell's remarks were received with frequent applause.

Francis W. Bird, Esq., of Walpole, next addressed the meeting. He denounced in terms of just severity the servile tools of the slave power, who were the hired agents and employees of the kidnapper, and held up to the scorn of the audience, the pusillanimity and hypocrisy of the Boston papers in regard to the kidnapping of Burns. The papers, he said, published this morning as a fact that the slave wanted to go back with his master. The slave had declared that he had no wish or desire to go back, and yet the newspapers had refused to contradict the statements they had made, unless they did it in their advertising columns and received pay for so doing. They were willing to lie for nothing, but could only be prevailed upon to tell the truth by being paid for it.

John L. Swift, Esq., of Cambridge, then took the stand, and delivered an eloquent address, which stirred the hearts of that vast audience to the highest pitch of indignant enthusiasm. He said, we have amongst us a man who was arrested under false pretences, and is now incarcerated within five minutes' walk of this hall. To-morrow morning he will be given up to the scoundrel who claims him, and I come to ask what you are going to do.

Several voices—Fight, fight! and cheers.

The Constitution of the United States is, I believe, for the fugitive, continued Mr. Swift, and I thank God that the city government of Boston is for him. (Tremendous applause and loud cheering.) The speaker said that the alleged fugitive was held in the Court House, without law and against the Constitution. Constitution! there is no Constitution. On Monday last I received one hundred and thirteen votes, and died under the operation. If that man can walk abroad as a free man, then Faneuil Hall has a right to stand where it does. This is a contest between liberty and slavery, and I, for one, am on the side of liberty.

Mr. Swift was followed by Dr. S. G. Howe, of Boston, who offered for the consideration of the meeting, the following series of Resolutions:—

1. Resolved, That the People of Massachusetts, having declared in the first article of their Constitution that 'all men are born free and equal, and have certain natural, essential and inalienable rights,'—are solemnly bound to stand by their declarations, and, what may, by refusing to recognize the existence of any man as a slave on the soil of the old Bay State.

2. Resolved, That the perfidious seizure of Anthony Burns, in this city, on Wednesday evening last, on the lying pretence of having committed a crime against the laws of this State—his imprisonment as an alleged fugitive slave in the Court House, under guard of certain slave-catching ruffians—and his contemplated trial as a piece of property to-morrow morning—are outrages never to be sanctioned, or tamely submitted to.

3. Resolved, That the time has come to declare and to demonstrate the fact, that no slaveholder can carry his prey from the Commonwealth of Massachusetts.

4. Resolved, That, (in the language of Algernon Sidney), 'that which is not just is not law, and that which is not law ought not to be obeyed.'

5. Resolved, That, leaving every man to determine for himself the mode of resistance, we are united in the glorious sentiment of our revolutionary fathers, 'Resistance to tyrants is obedience to God.'

6. Resolved, That, of all tyrants who have ever cursed the earth, they are the most cruel and beastly, who deny the natural right of a man to his own body—of a father to his own child—of a husband to his own wife; whose traffic is in human flesh and broken hearts; who defend chattel slavery as a divine institution; and who declare it to be their unalterable purpose indefinitely to extend and forever to perpetuate their infernal oppression.

7. Resolved, That as the South has decreed, in the late passage of the Nebraska bill, that no faith is to be kept with freedom; so, in the name of the living God, and on the part of the North, we declare that, henceforth and forever, no compromise should be made with slavery.

8. Resolved, That nothing so well becomes Faneuil Hall as the most determined resistance to a bloody and over-shadowing despotism.

9. Resolved, That no man's freedom is safe, unless all men are free.

10. Resolved, That it is the will of God that every man should be free; we will as God wills; God's will be done!

Wendell Phillips then came forward amid the most vociferous cheers, and spoke as follows:—

SPEECH OF WENDELL PHILLIPS.

MR. CHAIRMAN AND FELLOW-CITIZENS:

You have called me to this platform—for what? Do you wish to know what I want? I want that man set free in the streets of Boston. (Great cheering.) I was glad, fellow-citizens, to hear your loud applause when my friend, Mr. Swift, recognized the fact, that to-day, in distinction from the effort we made for Thomas Sims, the city government is on our side. (Applause.) If they had only been so earlier! If the city police had a finger (tumultuous applause) in behalf of the kidnappers, on pain of dismissal—if they had been told that under John P. Bigelow, as they are under Mayor Smith—Thomas Sims would have been here to-day, to thank Boston for his liberty and life. (Three cheers were given for Mayor Smith.)

Fellow-citizens, to-morrow is to determine whether we are worthy of our city government; whether we are ready to do the duty which they leave us to do. (Applause.) There is no law in Massachusetts, and I hold, that when law ceases, the sovereignty of the people begins. I am against 'squatter sovereignty' in Nebraska, and I am against kidnapper sovereignty in the streets of Boston. (Great applause.) Yet, that is just the state of things to-day. I want to see that poor man this morning, and stood with him face to face. He was arrested early in the evening, night before last, as he was returning from his work, by seven men, with the customary lie that he was taken up for breaking into a store, and that if he would submit quietly, and be examined for half an hour, there would be no difficulty. And with that lie, he was got into the Court House, and there, between four walls, with a dozen special officers, under Marshal Freeman, about him, the pretence was dropped, and his master appeared. Mark me! his master appeared. (Cries of 'No!' 'No!' 'He has no master.') See to it, fellow-citizens, that in the streets of Boston, you ratify the verdict of Faneuil Hall to-night, that Anthony Burns has no master but God! (Sensational, followed by enthusiastic cheers.)

I say, Mr. Chairman, the first man admitted to that room was Col. Suttle, of Virginia. What right had he there? None at all—none whatever! The unfortunate man was carried into Court before an infamous Slave Commissioner, Edward G. Loring—a man whom the State of Massachusetts appoints a Judge of Probate, to the special protection of orphans; and he knows so little of the functions to which he is called, that this friendless and orphaned fugitive, who has sought refuge in the streets of Boston, finds his first enemy in a Judge of Probate. (Nine groans for him were given, with considerable unison.) Let us remember, Mr. Chairman, next winter, that we go before the Legislature of Massachusetts, and demand that such a Judge of Probate shall no longer disgrace the State. (Cries of 'good,' 'good,' and loud applause.)

But, Mr. Chairman, I said Col. Suttle was admitted—for what? To question the man—to find out whether he would acknowledge himself a slave; to take advantage of his fear, of his confusion, of his ignorance! The master, the slaveholder, the kidnapper, is admitted to see him. Not one single friend—neither his employer, nor his clergyman, nor any body, could be admitted to converse with him. I went this morning, with his clergyman, to Marshal Freeman, after Mr. Loring had granted a couple of days' delay, in order that he might consider what he should do, and we asked to be admitted to him. 'No, sir,' said the Marshal, 'you cannot see him. I do not admit any body but his counsel to see him.' I replied, 'He has no counsel.' Said I, 'Mr. Freeman, why did you admit Mr. Suttle to see him last night?' He made me only an evasive answer; he had none other to make. That is one-sided justice in the State of Massachusetts. That room has been open at any time to the slaveholders, that they might mould, and oversee, and bully, and catch in the night, and confuse the poor trembling fugitive; but of his own friends, his companions, nobody was admitted to see him. It was but by chance that he had counsel in the State of Massachusetts. It was simply because friends made their way, in spite of Marshal Freeman, into the court-room, and offered their services, to preserve him from the hands of the man-hunters. This I am telling you as a specimen of kidnapper sovereignty over the

POETRY.

THE PERPETUAL RELIGION.

BY HORACE SMITH.

Religions,—from the soul deriving breath,—
Should know no death;
Yet do they perish, mingling their remains
With fallen fane;
Creeds, canons, dogmas, councils, are the wrecked
And mouldering masonry of Intellect.
Apis, Osiris, paramount of yore
On Egypt's shore,—
Woden and Thor, through the wide North adored,
With blood outpoured,
Jove and the multifarious divinities,
To whom the Pagan nations bowed their knees,—
Lo! they are cast aside, dethroned, forlorn,
Defaced, outworn,
Like the world's childish dolls, which but insult
Its age adult,
Or prostrate state-crowns, on whose rags we tread
With scorn proportioned to our former dread.
Alas for human reason! all is change,
Ceaseless and strange;
All ages form new systems, leaving heirs
To cancel theirs;
The future will but imitate the past;
And instability alone will last.
Is there no compass, then, by which to steer
This erring sphere?
No tie that may indissolubly bind
To God, mankind?
No code that may defy Time's sharpest tooth?
No fixed, immutable, unerring truth?
There is! there is! One primitive and sure;
Religion pure,
Unchanged in spirit, though its forms and codes
Wear myriad moles,
Contains all creeds within its mighty span:
THE LOVE OF GOD DISPLAYED IN LOVE OF MAN.
This is the Christian's faith when rightly read;
Oh! may it spread,
Till earth, redeemed from every hateful leaven,
Makes peace with Heaven;
Below, one blessed brotherhood of love;
One Father—worshipped with one voice—above!

WHAT I LIVE FOR.

BY G. L. BAKER.

I live for those who love me,
For those I know are true,
For the heaven that smiles above me,
And awaits my spirit too;
For all human ties that bind me,
For the task by God assigned me,
For the bright hopes left behind me,
And the good that I can do.
I live to learn their story,
Who've suffered for my sake,
To emulate their glory,
And follow in their wake;
Bards, martyrs, patriots, sages,
The noble of all ages,
Whose deeds crown history's pages,
And time's great volume make.
I live to hail that season,
By gifted minds foretold,
When men shall live by reason,
And not alone by gold—
When man to man united,
And every wrong thing righted,
The whole world shall be lighted,
As Eden was of old.
I live to hold communion
With all that is divine,
To feel there is a union
'Twixt Nature's heart and mine;
To profit by affliction,
Reap fruits from fields of fiction,
Grow wiser from conviction,
And fulfil each great design.
I live for those who love me,
For those who know me true,
For the heaven that smiles above me,
And awaits my spirit too;
For the wrong that needs resistance,
For the cause that lacks assistance,
For the future in the distance,
And the good that I can do.

SPRING'S RETINUE.

IMITATED FROM THE GERMAN OF TIECK.

Father Winter moped in the woods all day,
His trunk all packed for his going away;
And he grimly smiled, as he touched his hat,
Adieu to the hearths at whose blaze he sat.
Dame Spring, mischievous, in frolicsome way
Tripped up for a twink of his beard so gray,
He patted her cheek, and he touched her ear,
And he dropped on her bosom an icy tear.
He hath gone, and the sunbeams warmly shine
Aslant on the hills of the river Rhine;
With violet-stems on the doers spring drums,
From cellar to garret the knocking hums.
And servants many hath she in her way—
Wherever each knocked, admit straightway;
Autumn had only Sir Boreas Blast—
Winter Sir Frost, with the brow overcast!
Spring hath young Morning Wind blithe and wild—
He of the Spring is the frolicsome child;
And her Sir Sunshine, in genial advance,
With lustrous beam for the tip of his lance:
And there Flower Fragrance, with breath so sweet,
And here purring Brook, with the peevish feet;
While Blossom and Bud twin homage lend
In the train of Verdure, the dame's best friend.
Oh, a charming retinue travels with Spring!
As her violet knuckles through the mansion ring,
An echo of welcome all souls shall bring,
And the doors fly open for blitheome Spring.

SPRING.

Once more the cuckoo's call I hear;
I know, in many a gleam profound,
The earliest violets of the year
Rise up like water from the ground.
The thorn, I know, once more is white;
And, far down many a forest dale,
The anemones in dubious light
Are trembling like a bridal veil.
By streams released, that singing flow
From craggy shelf through sylvan glades,
The pale narcissus, well I know,
Smiles hour by hour on greener shades.
The honeyed couplings tuft once more
The golden slopes; with gradual ray
The primrose stars the rock, and o'er
The wood-path strewn its milky way.
From ruined butt and holes come forth
Old men, and look upon the sky!
The Power Divine is on the earth—
Give thanks to God before ye die!
And ye, oh children, born and weak,
Who care no more with flowers to play,
Lean on the grass your cold thin cheek,
And those slight hands, and whispering, say—
'Stern mother of a race unblest—
In promise kindly, cold in deed;
Take back, oh Earth, into thy breast,
The children whom thou wilt not feed.'

THE LIBERATOR.

THOUGHTS ON H. C. WRIGHT'S LAST BOOK.

BY A. J. DAVIS.

How refreshing it is to find a head that sustains intimate relations with its own heart! Such a mind draws water from the well-springs of Life. The Soul flows up, and the Intellect drinks. These waters of Life flow eternally, and the Understanding is refreshed by them. What great, inexhaustible fountains of vitality do we begin to discover in human souls! In fact, to many it is quite a recent discovery that they possess real, living, external psychological organisms—souls, which can be and do, think and act, love and fear not, throughout the endless cycles of countless eternities!

Henry C. Wright's book on 'Marriage and Parentage,' when my soul is in practical sympathy with the principles it inculcates, makes me think of the Pure, the Just, and the Self-Harmonized. Indeed, the contents of this unpretending production seem to be the code of the New Jerusalem. When the Will of God is done on Earth as it is in Heaven, then shall we behold 'Nina' and 'Ernest' every where; the everlasting Marriage of Love with Wisdom, the nuptial relation of Heat and Light, the absolute harmonization of Heart and Head.

But in the present or popular social relations, must we not expect to witness the terrific effects of sensualistic marriages? How many, born of such relationships, are organically prepared for a fretful, joyless childhood, a nervous and uncomfortable maturity, and a stern and heartless old age! Have you never seen a young infant's eyes, that looked as old and sad as if they had been often closed by grief—faces that haunt you with their premature and earnest gaze? Yes, these effects of unnatural matrimonial relations look us in the face in every community. No true, holy, conjugal Love between the legally married! No veneration for each other's physical and spiritual attributes! No manifestation of God in either! The husband is not a God-man, but a mere animal; the wife is not a divine being, but a female, subjected to the former, who is appointed to rule over her, according to the Church and State!

Well, out of the fullness of his self-poised and imperious organization, Henry C. Wright has courageously rebelled. He declares the everlasting Gospel, viz.: 'The right use of the Reproductive Element in Man, as a means to his elevation and happiness.' Extensive and anxious observation of mankind has convinced him that men and women, married or single, are almost universally ignorant upon this most important branch of existence. He sees, and has the manhood openly to avow it, that the improper use or expenditure of the 'Reproductive Element' results in human degradation and misery. He regards this Element as the 'Heaven-appointed means, not only to perpetuate, but to refine, to elevate and perfect the race.' Then he goes to work to ascertain the action of this element on the body and soul when retained in the system; states what he conceives to be the only natural and justifiable object of its expenditure, and shows how it may be made conducive to the improvement of human character and organization.

In all this, we are deeply impressed with the true manhood of man, with the true womanhood of woman; and there is no soul but may feel itself elevated, purified, chastened, strengthened, by the careful study of the sentences and statements contained in this most welcome volume. It was written from the highest mood; the spiritual realization of true Marriage. It is, therefore, more wise than the world of men, of husbands and of fathers; and it is also more chaste than the world of women, of wives, and of mothers. Those who are yet young, as well as those who are no longer so, should read this New Testament. It hath descended straight from the God of Man; direct from the Heaven of the Soul.

The Book is divided into two parts. First: The Physiological department, in which the author, mainly through the scientific deductions of Dr. William B. Carpenter, endeavors to introduce men and women, fathers and mothers, to the reproductive facts and principles of their existence. Second: The Marriage department, in which, by aid of a very straight-forward correspondence between a model pair, conjunctly united, the author inculcates the facts and principles of the supposed true matrimonial alliance.

In the first part of this book will be found enough information to save woman from the ignorant abuse of her nature, and man from the outrages and excesses to which, by birth, and the customary use of foods and drinks, he is now universally inclined. In the second part, you may find the truest, fullest, highest exposition of the hypothesis of an indissoluble, eternal marriage. Here we behold the phenomenon, not unfrequently manifested, of the head declaring positively that the desires of the cultured heart shall meet with boundless, everlasting gratification. Indeed, Mr. Wright every where evinces the strongest faith in that law of Charles Fourier—Attractions proportional to destiny; or, that the existence of certain radical spiritual desires is, in itself considered, a demonstration of ultimate satisfaction.

The Physiological department contains several items which are not established by the principles of Nature. We will not stop to review them—but one: the function of the Female in the Reproductive process. It is stated that the Female is negative, passive, merely a recipient organism for the impregnating spermatozoa. This is true among animals; but man is not comparable with them. This supposed scientific and universal law is applicable to the impregnation of the Female, subjected to merely the obligations and atrocious liberties of legal union with the Male, without Love. And the issues of such impregnation are physical and animal, conceived in sin and brought forth in iniquity. In the great majority of cases—perhaps, all the instances observed by Hippocrates, and confirmed by Boerhaave, Haller and Dr. Carpenter—this passivity on the part of the Female is a settled fact. But there is a more true marriage between the sexes—already prophesied by this volume—in which the feminine element, actuated by that deep Love which only the truly married can understand, will share equally in the process of stamping the seal of Spiritual Beauty and Divinity on the body and soul of the child. To children thus conceived, thus elaborated, thus unfolded into Life, we hopefully look for the foundation and establishment of the Great Harmonical Era of the future in this world.

In the Marriage Department, I find much that elevates the soul. The sweet odors of early spring are not more refreshing to the sense than are these conjugal revelations to the soul. Souls are to be freed from merely legal ties; emancipated from all conventionalisms; and the divine Law of Attraction is henceforth to rule the human soul. Here the true woman can meet the true man; and the marriage of the twin is sanctioned, or not, by the law of spiritual affinity. The leading, positive positions assumed are:

1. That all marriage, not based upon an inherent material and spiritual attraction, is null and void. God joins by Love, not by Law. Legal unions, without Love, are immoral.
2. That the Love-Marriage is eternal; nothing can separate the truly married; they are one throughout eternal spheres.
3. That the twin, thus associated, cannot experience separate conjugal attraction; that no other Love can be admitted between them.
4. That the female has an exclusive right to control all physical manifestations of Love; the male is consecrated to the refinement and elevation of the female, to the production and perfection of her offspring.
5. That Reproduction of the human type, the perpetuation of human beings, and not gratification, is the only legitimate object for which the sexual element, the spermatozoa, may be expended. Pleasure is always secondary to reproduction. Reproduction is a duty; the pleasure is as the taste of food, which, in human need, is taken for purposes of supporting Life. The

author seems to convert all existence into a combination of most solemn, imperative duties—binding on the male and female, almost to the destruction of spiritual spontaneity.

6. That should a man or a woman, after entering into the relation of husband and wife, become convinced by various means that each does not embody the other's ideal, then they are not truly married; they are divorced; and both have a natural right to seek further for the embodiment of the heart's ideal associate.

7. That human legislation may not forbid them to marry again; that, in truth, men have no right to control arbitrarily the soul's deepest, purest wants—the rights and elevations of true Marriage.

There are several other minor positions, but we pass them over to the reader.

The great, earnest soul of HENRY C. WRIGHT stands majestically, dutifully, individually out in every sentence. He writes from his heart. His head has the hardest work to keep up; and yet it does most nobly guide the passionate reins. He is emphatically a monomaniac. He believes in no variety of conjugal Love. True marriage is eternal. I said that his book has descended from the Heaven of the Soul. But it must be remembered, as a psychological law, that, in coming from the internal to the outward, all ideas are weakened, and more or less beclouded by the channel through which they pass. That is, the divine is impaired by the human; leaving, always, plenty of work for the latter—to arrive nearer and more near to the real principles of elevating truth.

Now, although polygamy is repugnant to the conjugal love of that soul which is well developed, yet do we find in this book no security against it. How shall mankind find eternal mates? Where is this law? It is not for myself that I ask you, Henry; the question is put by those whose souls are roused to the importance of absolute love-marriages. In this last book, you lay down the laws by which to regulate the twin truly joined; you represent to them the codes of duty to each other, to their offspring; but where do we find the rule whereby all wrong alliances may henceforth be prevented?

You oppose the 'free love' system,—the ancient doctrine of polygamy,—for which you have my gratitude and respect; but you give me no criterion of judgment whereby to avoid it. On page 119 you say: 'As defined by us, marriage is the actual blending of two distinct souls, attracted to each other by a power over which neither has control, so long as they remain within the sphere of each other's attractive force.' As they did not will themselves into this relation, they cannot will themselves out of it. Therefore, the relative conditions of the two souls, under which the union was formed, (remaining the same,) the union itself must remain.' But may not these conditions be changed? You answer, 'Through ignorance or carelessness they may be.' It follows, then, that these parties were not truly married. This is practical free love—the two separate, in order to find their ideal companions. On the next page, you say: 'If either wishes separation, there is no longer true marriage in the heart. Where there is true marriage, universal experience testifies that it lasts for an endless perpetuity; and the very existence of this desire demonstrates to me the fact, that Nature designed the union to be perpetual. The want is natural, and Nature creates no want for which she does not create a supply.'

From this it seems that the test of True Marriage is based wholly upon experience, like every other species of knowledge. Legalized marriages may seem perfectly right to undeveloped minds. Or, the supposed truly united may discover something repugnant in each other, after living together thirty or forty years. If this repugnance amounts to repulsion, then they are no longer truly married. Who shall determine the Law, according to which a man and a woman may settle the question of inherent relationship, or the contrary, independent of all impulse and false inclinations to which every person is more or less liable in this rudimentary state of development? In your next book on this glorious theme, Henry, give the world some practical principle, some certain test, independent of endless experiment, to establish this question. The happiness and elevation of the sexes demand it; offering cannot be radically improved until the right persons enter the marriage relation.

Henry C. Wright is, emphatically, a monomaniac—believes faithfully and manfully in ONE ONLY AND TRUE MARRIAGE FOR ETERNITY. But the subject is taking hold of minds in every stage of development; the discussion will be merged into the 'Woman's Rights' question, and then will come the most desperate struggle of head and heart—between Love and Law! Dr. T. L. Nichols, (in his Journal of May 13,) declares himself an advocate for human reformation in this department of life, gives the following on the book in question:—

'With some of his positions, we heartily coincide; from others we are compelled to dissent. We agree that the true marriage is the union of mutual love, which no human law has the right to regulate or control. We assert the supreme right of woman over her own person, and, especially, the right of her to choose the father of her child.' But we do not find in our observation or experience, that every real love is eternal, or exclusive of other loves. We do not believe in an indissoluble monogamy, as the invariable law of our race; nor do we believe in the offspring of the sole object of the ultimatum of love.

Mr. Wright will find, that however this theory may seem to sentimental dreamers, it cannot be imposed on humanity as a law. Whoever has loved, and ceased to love, has experienced the contradiction to the eternality of love; whoever has loved two persons at the same time has a demonstration of at least one exception to the monogamic theory. The world is full of such exceptions. We doubt if there is a man or woman living, who is capable of a passionate love, in whom it has been confined, during a whole life, to a single object.

On this theory of indissoluble monogamy, every present love proves the falsity of all past ones. Infidelity is impossible. So long as a man loves one woman, he cannot love another; but when he has ceased to love one he is of course free to love another; or, rather, he was mistaken in supposing he loved the first. If a true love is, in its nature, eternal, then all the loves that have been false; if it is not eternal, then it can be but one of two loves, both are false.

The letters in this book are supposed to be written by a model couple, whose names are ERNEST and NINA. They are united in a marriage of eternal and exclusive love. Ernest, however, is not produced by the smallness, but by the arrest of development, or other diseased or abnormal condition which caused the cranium to be thus diminutive; and a departure from the normal state which should cause an equal excess on the opposite side would be quite as fatal to all manifestations of mind. I hope at some time to deal with this question more at large, but at present can pursue it no farther—having expressed my total dissent from the craniological doctrine on which our authors base their proof of the Negro.

Again, I am persuaded that the anti-slavery battle must be fought on the field of science. The support which slavery has long derived from the authority of old Hebrew customs and records, now falls. Dr. Blagden was hissed for attempting to renew it, and theologians of the same complying stamp will take the hint; better men do not need it. But now come forward advocates for the system like our authors, treating Hebrew literature and the current theologies cavalierly enough, and appealing to Nature and Science. They say that the genus man embraces several species, or varieties tantamount to species; that some of these are utterly incapable of civilization; that the Negro is one of such; that he is a good servant when the choice of illness is not offered to him, and he cannot be more; and that any attempt to force him into a higher sphere, not prescribed for him by Nature, if honest, is the result of mere ignorance and silly 'negrophilia.' These men must be met in no prejudging and unprejudiced spirit. Let those who, moved by a higher sentiment, enter upon this investigation, carry it to its logical end, and show that the Negro is a creature who may put to shame such advocates in science as Dr. Nott, and beg a confidence in their conclusions, whatever these may be.

It is my purpose to write a series of discourses, this summer, in order to secure true marriages in the

world—congenial and absolutely homogeneous unions of soul—by the application of the laws of intuition, and of temperamental harmony between male and female. There is, I am sure, no really cultivated man, or refined woman, but would readily respond to the majority of propositions laid down in this work. The consecration of man to woman, and of woman to man, for each other's elevation and happiness—for the reproduction and perfection of their offspring, and therefore for the ultimate harmonization of the race—is a most glorious doctrine, and is very beautifully presented by the author. I am certain that hundreds of women will thank him, in their inmost souls, for his noble defence of their spiritual natures, their wants, their conjugal attractions, and for their qualifications to bless the brotherhood of man. It is only with the concurrence of noble-minded women that Reformers can hope to influence the world toward FRATERNAL PEACE AND JUSTICE.

TYPES OF MANKIND.

MR. EDITOR:

From the press of Lippincott, Grambo & Co., a large work with the above title has recently been issued, the principal authors of which are J. C. Nott, M. D., and Geo. R. Gliddon. It is divided into two unequal parts, the first and major part being devoted to the general subject, and the other to an examination of Hebrew ethnological conceptions, more especially as set forth in the tenth chapter of Genesis. The former is mostly from the pen of Dr. Nott, the latter from that of his coadjutor. This latter portion I have not thoroughly read, and make no observations respecting it. What I say of the book will be understood to apply only to the former and more extensive portion.

This work can hardly be called scientific—it is too merely partisan and polemical. It is a gigantic party pamphlet, dealing with the subject of ethnology and human origins. Its speculative aim is to overthrow the prevailing doctrine of the physical unity of mankind; its practical design, to sustain the system of negro slavery. This is put forth at the outset as 'the vital question'; and one can hardly read a few consecutive pages without perceiving how entirely dominant in the writer's mind is the desire to answer this 'question' to the satisfaction of the South.

The book is written in a loose, dashing, free-and-easy, pamphleteer style, full of partisan eagerness, and without dignity, but not always without force. Haste is everywhere visible; contradictions may be counted, and repetitions are countless. The authors, or at least the principal author of the portion referred to, is incapable of scientific suspense, or of judicial impartiality. His opinions are evidently ex tempore, and his study has been a seeking of arguments to sustain them; nor can he write so much as a sentence without betraying the advocate. In his line, he is a man of considerable reading, but of little research; for true investigation implies a suspended judgment; while he has skimmed over books only to obtain assistance in making out his case.

I say this, while coinciding generally, so far as I am yet entitled to hold an opinion, in the main thesis of this work. I cannot find reason for believing in the single origin and specific unity of the human genus. Yet aside from its pro-slavery aims, I could not be insensible to its painfully partisan character. Impartiality, the patient candor and fairness of statement which science demands, are wanting. All statements must be received with allowance—all arrays of facts with extreme caution.

His partiality becomes actually impudent, and even insulting, so palpable, so flagrant is it, whenever the white and negro come into comparison, or any opportunity occurs of puffing up the system of slavery. As an instance of this may be mentioned a table of cranial measurements, on pages 457-8, the object of which, slightly disguised by the presence of irrelevant cranial data, is to exhibit the distance of the Negro from the Caucasian, and his approximation to the ape. Accordingly, what are intended to be taken for typical forms of these varieties of man, and of the highest quadrumana, are displayed to the beholder. As the type of the Caucasian, we have the Apollo Belvidere; as the type of the Negro, two caricatures of nameless persons by an amateur Mobile sketcher, comical exaggerations of lowest forms, such as would not mislead the illustrations to a very cheap novel, but which in a grave work of science are unseemly to the last degree. With these likenesses taken, that one of them, according to the author's confession, was seized during the negro's exhibition while feeding his 'master's pigs'—and the features are most hideously distorted in the artist's attempt to reproduce their momentary posture. The orang and chimpanzee, again, have evidently come directly from the barber's, and wear their best holiday faces.

These sketches might answer to raise a laugh in a pot-house; but one may well despair of men, who, in addition to lack of all candor, have so little sense of what is becoming, so little dignity or decency, as to parade them in a royal octavo volume as 'Types of Mankind.'

Dr. Nott and his colleague must not expect this big and really clever pamphlet to take rank as a scientific work. Into that grave and elevated company it cannot come. Not even Agassiz's able contribution will save it. They have considerable information; they write smartly, and propound their opinions with an agreeable boldness; but to produce a permanent contribution to science, requires qualities, both intellectual and moral, which they do not possess, and could not even appreciate in another.

One old impression is deepened into a conviction by reading this book. I believe the entire assumption on which craniological investigation has for some time proceeded, namely,—that mental power and elevation may be measured by the size, form and position of the skull,—to be unfounded. Camper's facial angle I have long seen to be fallacious, and sometimes even foolish as a test of ability. Morton's careful measurement of the skull is much better; but even this cannot be safely trusted. The modern passion for big brains I do not share. The average is best. We hear of idiots having exceedingly small heads; and this is brought forward as testimony in favor of the current theory; the idocy, however, was not produced by the smallness, but by the arrest of development, or other diseased or abnormal condition which caused the cranium to be thus diminutive; and a departure from the normal state which should cause an equal excess on the opposite side would be quite as fatal to all manifestations of mind. I hope at some time to deal with this question more at large, but at present can pursue it no farther—having expressed my total dissent from the craniological doctrine on which our authors base their proof of the Negro.

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One Phase of War.—When the French troops embarked at Toulon for Constantinople, an old man who witnessed their departure exclaimed, in a mournful voice, 'There goes my only child, to fight for a cause he does not understand, and against men with whom he never had a difference.' To how many wars which history records, will the remark of this aged man apply!

A Bouquet for an Empress.—The Horticultural Society of Toulouse recently presented to the Empress Eugenie of France a bouquet, containing ten thousand violets and three thousand carnations, of which the diameter was upwards of three-quarters of a yard. The centre was a dome of violets, surrounded by a circle of carnations; the whole surrounded by a crown. On the dome appear the initials of the Empress in orange blossoms and white paeonies.

Three of the wine-growers of Reading, Pa., have forwarded to Governor Seymour, of New York, each one dozen bottles of native wine, of their own manufacture, embracing three different varieties, as a testimonial of their approval of his recent veto of the prohibitory liquor law.

The Governor will probably obtain all the wines and liquors he may need in his life-time, in the same way.

LETTER FROM HAYTI.

[Translation.]

GONAYVES, (Hayti), 20th April, 1854.

MR. WILLIAM LLOYD GARRISON, at Boston:

RESPECTED FRIEND,—I had the pleasure last year of writing to you several letters, accompanied by some notes on Hayti, to which you have never replied. I willingly attribute your silence to your manifold occupations. And now I would again present my friendly regards to you; also, to the honored officers of the Anti-Slavery Society. May God bless you in your courageous efforts!

Hayti is not yet in a state of tranquillity. Partial contests between the Haytiens and Dominicans are constantly occurring, and the two belligerent parties are mutually watching each other, with the purpose at the first moment to rush to battle. Then, in their overthrow and destruction, the God of armies alone will decide their destiny.

The imperial government of Hayti had, moreover, the 6th of March last, a quarrel with the imperial government of France, in the person of her rear-admiral Duquesne, commander-in-chief of the French naval division of the Antilles and the Gulf of Mexico, in regard to certain demands touching the last treaty concluded with France for the new method of paying the indemnity, according to the agreement made with the holders of the loan, and that, under the ultimatum of giving satisfaction therefor in forty-eight hours. These demands were—the arrears of the indemnity; the payment of interest on all arrears; the acceptance of a new convention in favor of the lenders; and an indemnity in favor of a French resident at the Cape, for a law quarrel with the courts of the country. Finally, after some hostile demonstrations on one side and the other, the difficulty was adjusted, the Haytien government having subscribed the aforesaid demands.

Desiring an accurate knowledge of the labors of your Society, I beg you to send me some numbers of THE LIBERATOR of the last and present year, especially such as may contain articles on Hayti.

In the hope of speedily receiving good accounts from you, I affectionately salute you.

Devotedly yours,

(Signed,) DORVELAS-DORVAL.

CHARGE AGAINST BRITISH OFFICERS.

BOSTON, May 18, 1854.

TO THE EDITOR OF THE LIBERATOR:

SIR—However far my sympathies may go in the cause you so admirably and perseveringly advocate, yet as a foreigner I feel no authority to discuss, at any time, a subject so pointedly a 'native American' matter—it would be an impertinence. But I submit my present intrusion arises from an English affair—from your London correspondent's letter of April 21, 1854, p. 75, of your whole number 1034; in which he says—

'We, the mass of us, are all very busy urging on each other the war with Russia! The present active generation know not of its miseries practically. Our aristocracy, all of whom are fearing the consequences of a much longer continued peace, the progress of mind, and of the desire of reform, and of rational views of it which are rapidly spreading amongst the people, would, therefore, in the hope of arresting the spread of equal rights, rather resort to war, and abuse; and in this I fear they will be successful; at all events, they have got us into the expense, and they know we must pay it when it is incurred; and the greatest portion goes into the pockets of the officers, men, and sailors, who have the appointments. I mention that we have two and a half Generals to each regiment, and besides their pay as Generals, each, it is well understood, gets £1000 from the clothing of his men, when made Colonel of a regiment, and those who have most interest get them. Prince Albert has one.'

You abolitionists, most of whom abominate war, need not wonder at the madness of the many for the gain of the few, seeing that the few are the influential, and have the power and the interest. EDWARD SEAR.

Permit me to say, I refer solely to the 'pockets of the officers' and the regimental superior appointments. I know and respect Mr. Sear's political bias, and am desirous to offer him sufficient time to rectify these errors, and which he can so readily do every morning at Cox and Greenwood's, Charing Cross; it will not be sixty yards out of his way any morning of the six days. His taking this trifling exercise will relieve me of a very unpleasant task.

I beg the honor to be, sir,
Your obt. and respectful servant,
A Retired Officer of H. B. M. Infantry Service.

The Wilkesbarre Slave Case.—The United States Deputy Marshals were discharged from custody by Judge Kane, of the United States Court, the 15th ult., at Philadelphia. An indictment had been found against them by the Grand Jury of Luzerne County, Pennsylvania, for cruelty in attempting to arrest a fugitive slave, and on that day the United States officers acting in execution of the Fugitive Slave Law, are not amenable to trial by jury, and punishment by State authorities, for excesses they may chance to commit; but that, in exercising their powers, they proceed in contempt of the United States Court, whenever emanates the warrant under which they act, and will be punished for such contempt, if proved against them. He accordingly appointed Monday last for the hearing in this case, and no one volunteering to bring witnesses up from Luzerne, there was, of course, no testimony, and the officers were discharged.

Barbarous.—Two clerks were recently expelled from the market-place at Charleston, S. C., for stealing from their employers. They were sentenced to receive thirty-nine lashes, which were to be inflicted at three different times, and at such intervals that the wounds caused by the first should be healed before the second punishment, and on that day they were first whipped, these unhappy victims of the barbarism of the middle ages, after suffering twenty strokes, fell bleeding and fainting, and were carried back to jail. Ten thousand persons behold this horrible spectacle.

Prof. Hare on Spiritualism.—It is stated that Prof. Hare, formerly Professor of Chemistry in the University of Pennsylvania, at a meeting of Spiritualists, held at Franklin Hall, in New York, on the 23d ult., took the rostrum, and, before a crowded auditory, gave the result of his experience, in a course of investigation extending through a period of several months. He had used electrical apparatus, and resorted to every mode calculated to detect the presence and influence of electricity in producing the phenomena, and he affirmed that, after patient investigation, he had come to the conclusion that there is an intelligent, independent, invisible agency, entirely aside from the medium concerned in producing the various phenomena. He affirms that the theory of the Spiritualists (incredible as it may seem when judged by the accepted philosophies) is the only intelligible solution yet presented. It will be remembered that, some time since, Prof. Hare announced views on this subject similar to those advanced by Faraday.—*Providence Journal*.

One Phase of War.—When the French troops embarked at Toulon for Constantinople, an old man who witnessed their departure exclaimed, in a mournful voice, 'There goes my only child, to fight for a cause he does not understand, and against men with whom he never had a difference.' To how many wars which history records, will the remark of this aged man apply!

A Bouquet for an Empress.—The Horticultural Society of Toulouse recently presented to the Empress Eugenie of France a bouquet, containing ten thousand violets and three thousand carnations, of which the diameter was upwards of three-quarters of a yard. The centre was a dome of violets, surrounded by a circle of carnations; the whole surrounded by a crown. On the dome appear the initials of the Empress in orange blossoms and white paeonies.

Three of the wine-growers of Reading, Pa., have forwarded to Governor Seymour, of New York, each one dozen bottles of native wine, of their own manufacture, embracing three different varieties, as a testimonial of their approval of his recent veto of the prohibitory liquor law.

The Governor will probably obtain all the wines and liquors he may need in his life-time, in the same way.

MOTORPATHIC CARD.

DR. H. HAISTED, formerly of Haled Hill, Rock-

estry, N. Y., was known as the author of the system of Motorpathy, and by his great success in curing chronic and female diseases, has recently published CURRÉ RETRAIT, at Northampton, Mass., where, with improved facilities, he still continues the practice of his peculiar system, in connection with the Hydropathic Treatment.

Dr. H. was one of the earliest advocates, and has been and still is the most successful practitioner of the Water-Cure system. Nevertheless, in a climate of Chronic Diseases, and especially those incident to Woman, experience has taught him that Motorpathy combined with the Water-Cure Treatment, is the most efficacious remedy, and will restore many patients who are beyond the reach of Hydropathy. This has been made apparent in the cure of very many nervous and spinal affections heretofore unsuited to Hydropathy and Paralysis, and the numerous and complete cures of the Liver and Kidneys.

Dr. H. is confident in saying, that no long-standing disease, Motorpathy is the only available remedy. More than seven thousand persons have been successfully treated in his former Institution, and his improved facilities of Round Hill, Dr. H. looks forward to increased success. Physicians are respectfully invited to call, and test for themselves the merit of his system.

As a summer retreat for the friends of patients of those seeking relaxation or pleasure, Round Hill stands alone and unrivalled. Its mountain air, its beautiful and delightful scenery have given it a world-wide reputation.

His former Institution at Rochester is for sale. His work on Motorpathy can be obtained by remitting the postage stamps.

Address H. HAISTED, M. D.,
Round Hill, Northampton, Mass.
April 28.

FACTS FOR INVALIDS!

1. The most explicit testimony ever borne against drugging ever borne by intelligent Physicians, who have declared that the practice does more harm than good.
2. Quackery is the use of poisons, without